ZIONS HERALD

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The Bishop Makes A Friend

Bishop Fred Pierce Corson takes time out from his busy schedule to read "The Tale of Bobby Bobolink" to a young patient in the Methodist Hospital in Philadelphia, Pennsylvania.

JANUARY 12, 1949

FROM COVER TO COVER

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READERS WRITE

Gratitude

I improve this first opportunity on my return to New York to renew the expression of my great gratitude to you for your personal and most thoughtful and helpful kindness to me during my short but busy and important visit to Boston. I look back with a deepening sense of gratitude to God to the great opportunity you afforded me and will continue to pray that the results may be conserved and multiplied. I bespeak for you a year of widening opportunity and fruitfulness.

JOHN R. MOTT,
New York City.

Small Ways

You will pardon me if I observe that in various small ways the usually firm editorial hand has been a bit shaky the past few weeks. A frank explanation to the readers would be welcome. Is the editor sick, travelling, having domestic trouble, or what?

Letting that Fulton Lewis piece get in is a case in point. Attributing it to the wrong author is another. Referring in a head to the "leading" Methodist bishop is another. (We have no one leading bishop. Thank God, they are all leading!)

This is from a friend and is written in a sympathetic vein.

A. A. WELLS,
Chicago, Ill.

Joins Protest

I too wish to send my protest regarding the article entitled "Fulton Lewis, Jr., Musician" in ZIONS HERALD of December 1st.

When I had finished the article I wondered since when must our dearly loved Methodist Church depend on a "Sudden increase in Sunday attendance" because a popular radio commentator has a new "hobby" and wishes to use a church for a "show."

I immediately remembered *Time* Magazine of October 25th where the advertisement of a certain liquor firm showed Mr. Lewis as "A Man of Distinction," sitting with a glass of whiskey in his hand.

Do we want the children and young people in our churches brought up to feel that it is perfectly right for a layman of a Methodist church to advertise the liquor business? Do we need the money that comes from an ad of that type to help pay for a full time minister, or to help build a new organ? True, Mr. Kelly stated that Mr. Lewis gave extra lectures to pay for the organ, but what difference does it make from which pocket the money comes.

It is no doubt wonderful for the children to have the musical education and yet it occurs to me to wonder if they are receiving any spiritual values from one who is willing to allow himself to advertise what we know our church should strongly oppose?

And if our church does not stand for spiritual values, of what use it it?

(Miss) FLORENCE A. TIRRELL,
Malden, Mass.

Protect Ourselves

The article, "Only Two Groups Signed the Czech Letter" verified what I thought was so, that not all the Protestants there participated. Concerning comparing Communism with Christianity, many of the heathen have principles similar to Christians. Communism is not Christianity and God demands that Christians stick to Christianity.

A much told fact is that there are those determined to enforce their special brand of Christianity down the throats of other Christians. However, a fact mentioned comparatively less, is that there are those determined to force their special brand of democracy, liberalism and humanitarianism down the throats of others. They are like the intolerant religious people mentioned above. That type of humanitarian is often called a "do-gooder."

The fascist is determined to push his special brand of patriotism. The Communist, his special ideas of economic and proletarian n. Organizations like the Ku Klux Klan tr to push their special Americanism upon us Americans. We sincere, democratic libe s have fallen short in protecting ourselves f m the intolerant and the frauds. We must m d our ways.

J. W. CHENE
Manchester, C n.

The Sisters

Just a word to tell you that I like the d itorial in the December 22nd issue of Z N HERALD, entitled "The Work of The Sist s." Keep up the good work.

Mrs. H. CLIFFORD NORTHCO
Madison, Vsc.

Dr. Dawber On Indian Affairs Committee

WASHINGTON, D. C. (RNS) — Dr. Mar A. Dawber, executive secretary, Home Mis ns Council of North America, was named a ten-member advisory committee on In an affairs by Secretary of the Interior J. A. K g.

Mr. Krug said the committee would e t in Washington Feb. 1st and 2nd, and w ld consult with him and officials of the Bu au of Indian Affairs on Indian administr ve policies.

Among its recommendations, the com it tee is expected to advise on the appoint nt of a Commissioner of Indian Affairs.

Dr. Dawber has frequently appealed t he churches to aid the American Indian e has steadfastly campaigned for full cit n-ship and better educational facilities for American Indians.

Speaking in Milwaukee before a r nt meeting of the United Council of Ch ch Women, he said :

"We believe in America that a free ele n-tary education is the right of every child ut there always have been thousands and s s sands of Indian children for whom no sc ls exist."

Opening an Institute for the Navaj n-dian in New York, Dr. Dawber dec ed that democratic treatment of Americ n-dians would be the greatest single cont u-tion this country could make toward a u-tion of the problem of dependent pe es over the world.

"The United States has had a great al to say to other nations about how they sl ld deal with their dependent peoples," he d. "We need to remember that we too hav e-pendent peoples, and perhaps we coul e-gin with the Navajo Indian to give a al demonstration of how a democratic n on should deal with them."

Dr. Dawber has also criticized Congre or its "failure" to provide adequate health re for Alaskan Indians. He was one of ce Protestant mission leaders who made a ee weeks' survey of the territory in 1947.

The Role Of Religion In Korea

COLONEL BEN C. LIMB

he question of the role of religion in Korea very prop- arouses the response in the form of a query in return: nat is the role of religion in any land?" For it cannot emphasized too strongly that the thirty million Ko- is are a people very much like those anywhere else. as in the United States, religion in Korea means many gs to many people. The differences are real and invite sideration.

ı ancient Korea, a land with a continuous history of r 4,000 years, it is not strange if many people cling to old religions of their fathers with a nostalgic fondness traditions. For many people these old religious forms e lost most of their inner significance and have be- ne mere outward (and perhaps outworn) appearances. s as true in Korea as it is elsewhere that children tend to w up in the religion of their parents, and that for many them the familial orthodoxies have little significance. o in Korea are devout and devoted worshippers, zealous their faith, uplifted and inspired by a spiritual strength in excess of their own mental and physical powers.

t has often been observed that the east is noted for rituality, the west for material progress. Like most gen- lities, this one is susceptible of considerable misunder- nding. To the extent that material progress means ter health, better diet, more comfortable living, and re- cement of human labor by machine production, Korea like the rest of the Orient — lags far behind the United tes. But this is not by choice. Brought out of its pro- tive isolationism in 1882, just at the height of western perialism in Asia, Korea suffered the fate of other an- nt but peaceful Oriental nations and fell victim to for- n exploitation. For Korea this process was climaxed by years of harsh and repressive Jananese rule, followed a tragic dismemberment and military occupation by its oclaimed friends and allies. The opportunity for ma- ial advance has been far less in Korea than in most of countries of the west.

In a land rich in minerals and hydro-electric power; th excellent farm lands and surrounded by waters teem- g with fish, the people of modern Korea have seen their tural wealth drained off to foreign overlords with small nefits to themselves. To the extent that materialism ans becoming once again masters in their own home- nd, with a fair chance to enhance their own physical ll-being, the Koreans are determined to join the ranks western materialists. Like Americans, they believe that iritual values flourish best among a people who are well l, well clothed, well housed and free. Meanwhile, re- ion serves Koreans much as it serves the people of the st. It helps them to attain an understanding of the na- e of life and of the goals for which men live and die. inspires them to face tribulation and guides them to- rd more abundant living. Different Koreans seek these lues in different ways.

Christianity, Buddhism, Confucianism, and Taoism are

Dr. Syngman Rhee, president of the Republic of Korea, bids boodby to President Paul Douglass and students of American University in Washington, D. C., before leaving for Korea last fall. Colonel Ben C. Limb, member of the Korean Commission to the U. S., is pictured at the left of Dr. Rhee, and President Douglass at the right.

the most numerous and influential of religious faiths in Korea. Although Christianity is second to Confucianism in numbers, it is unquestionably the most vital force in Korean religious life. Known as "the most Christian land in the Orient," Korea has welcomed Protestant and Catholic evangelism. A million Koreans have become church members. President and Mrs. Syngman Rhee are Christians, as are many of the other leaders in the newly-established republic.

No "rice Christians," the Korean converts' faith has been tested with a severity reminiscent of the primitive church in the west. Under Japanese rule, the anti-Christian restrictions finally forced out of Korea the 600 missionaries who labored there in pre-war years. The first major persecution occured in 1912, at which time 123 Christians were arrested on a trumped-up charge of conspiracy against the government. Three died under torture, nine were exiled without trial, and 106 were sentenced to from five to ten years in prison. The next major attack came in 1919, at the time of the great nation-wide "passive revolution" for independence. Sixteen of the thirty-three signers of the Declaration of Independence were Christians, and many of the independence meetings were held in Christian churches. The Japanese retaliated by slaughtering thousands. As the Board of Foreign Missions of Canada

summed up the situation: "It was a reign of terror; with the Christians as marked men."

Typical of the evangelistic zeal of the Korean Christians is the martyrdom endured by Kim Yun Sun. A Christian minister, he refused to accede to Japanese demands that every Christian church must incorporate Shinto Shrine worship in its services. Before he was thirty years old he had been arrested and imprisoned eight times for this crime of conscience. Under torture he finally agreed that shrine worship was permissable. After his release, however, he repented and sent word to the police that he must uphold his original belief. In March, 1940, he was arrested for the ninth time. After being held in solitary confinement, with frequent torture, for eight months, he appeared near death, and the authorities sent word to his wife to come and take him away.

As related by the Rev. Bruce F. Hunt, a Korean-born American missionary, "She found him lying outside the prison door on the frozen November ground. His jacket had slipped up, bringing his bare skin in touch with the ice, but he was too weak even to pull it down and protect himself." Miraculously Kim recovered and once again began his uncompromising preaching. He was arrested for the tenth time and sentenced to sixteen years of hard labor, with his subsequent fate unknown.

United States Leadership

As a mission field, Korea has benefited vastly from educational, medical, and spiritual leadership provided chiefly from the United States. It is rapidly approaching a state comparable with many sections of the United States, in which encouragement and material help are required, but in which the actual leadership often may best be exercised from among the people themselves. More than fifty Korean theological students are now studying for the ministry in the United States and Europe. In many Korean villages, Christian churches were maintained underground all through the war by Korean leaders who have been weak in learning but were strong in courage and faith.

The religious values found in every segment of Korean life are chiefly those that western Christians respect and admire. The major landmarks of life, births, weddings and funerals, are fraught with religious significance. The planting and harvesting of crops are occasions for worship and thanksgiving. Scholarship and artistic development are encouraged. Family ties and such familial virtues as chastity, loyalty, and co-operation are inherent in the teaching every child receives at home and in school. Perhaps too much for their own security in a war-like world, Koreans have learned to cherish peace and to scorn militarism.

If their basic spirituality failed to equip them to meet the onslaught of the conquering Japanese, it nevertheless fortified them to meet the three transcendent challenges to their existence as a nation. Under thirty-five years of ruthless Japanese rule, the passive but determined Koreans remained imperturbably devoted to their own nation and persisted in a mute and disorganized but nonetheless universal demand for the restoration of their ancient independent sovereignty. When Japanese rule was replaced by a division of the country and a dual military occupati that threatened to entrench itself as "trusteeship," the K rean people protested with such unity and determinati that the plan had to be abandoned. And, in their th great test, the basic spirituality of the Korean people fortified them against the invidious pressure of materi istic and cynical Communist propaganda, making th the indispensable democratic barrier against the Comm nist flood-tide threatening to inundate the entire Far E

In the Korean struggle for survival as a nation, relig has assuredly played a vital role. Buddhism, Confuciani and Taoism stood like a rock beside their newer brethr Christianity, in resisting the imposition of the nationali Japanese Shintoism. The devotion to religious traditi helped to fortify and support the devotion to the tradit of Korean sovereignty. Religious conviction gave to m a Korean the courage to endure torture and die rat than to surrender his country's freedom to alien force.

In the forthcoming struggle to rebuild Korean natio life, in which we must spread the benefits of education all, equalize the status of women, raise the standard living, insure health, and guarantee individual freed the role of religion will receive an even sterner test shortsighted and selfish materialism is the bane of t religion in every part of the twentieth century world. Korea as elsewhere there will be some who seek s advantages at the expense of their fellows. The brot hood of man under the all-encompassing fatherhood God is a lesson for all peoples to learn. The leaven of ligious faith in Korea faces its greatest challenge in the tional need for devoted self-forgetfulness in rebuildin battered and wounded country. It is akin to the challe that today confronts the entire world.

The Binding Force Of Christianity

Above all, Korea needs a religion of the heart, the v spirit of which negates all hatreds and instills unive love. In his Christmas sermon at the Foundry Churc Washington, the Rev. Dr. Frederick Brown Harris ur his worshippers always to "look up to the morning of Bethlehem" in order to achieve the abundant through the glorification of love. "Nations must build spiritual quality, without which no government can endure," he said. As a matter of fact, the alien imp division of north and south Korea can best be reunite the binding force of such a spiritual quality that C tianity can supply.

The ideals of freedom and democracy took roo Korea with the inception of Christianity in the ninete century. Indeed, today in the Republic of Korea, pra of democracy is spurred by faith in Christianity. In cent letter to Dr. Lloyd H. Snyder, a veteran missio President Syngman Rhee said: "Korea needs and want her former missionaries back. The missionaries proven to be staunch friends, and our people love t They have done excellent work in the past notwithst ing the difficulties with which they were confronted. this work can be carried on with greater freedom."*

Zions Herald, December 15, 1948)

I Am On A Pension

EATON B. MARSHALL

receive a pension. While it is small, it nevertheless is most wonderful thing that ever happened. — Well, way, it is wonderful.

ıt stated times, with perfect regularity, I receive a ck, right on the day, just as if I were working for a ng, — which I am not.

Ɜut my check comes without fail. So I can pay my rent : others, and have my bread and butter, or rather, ɔ, as though I were working for wages. Just take care myself, since I am now alone, and have plenty of time enjoy my ailments. I can do my household duties, in the back yard, take a few minutes tending the gar-ı, help the Lord make some lovely flowers, go to church ıdays, enjoy the service, keep contact with a few friends. ll because the pension check comes, and with depend-e regularity. I say it is wonderful!

And it is wonderful for you, the church. I remember rs ago when I was young and vigorous, with "bright as," and my people preferred to hear me rather than st outsiders, that one Sunday a neighboring minister, ıer oldish, came to speak in my pulpit. Because pen-ıs were small, he was "hanging on," serving a supply ırch. He came to speak of the needs of his church. best, most generous layman, who was always at ırch, was absent that morning. But in the afternoon stopped at the parsonage, and asked about the "old ɔw" and his appeal, then took out his billfold and ded me ten dollars to give him, with the remark, "I rather give ten dollars than have to listen to him!" Vell, time has passed, and now I am as old as that ıcher was. But now no one has to stay away from rch, and say, "I had rather give ten dollars than have isten to him," if it is I. No, I am on a pension. I can ıe to church and sit in the pew as you do and be comed, for I am not going to preach. You are glad, I am glad. I, too, like a young and able preacher. ɔn't like a tired man in the pulpit, whether it is I, omeone else. Any man is dull when he is tired, and ll have wit enough to know it. If one is dulled from weariness of the years, let him relax in comfort and ıt ease, for his sake and yours. An adequate pension ıe answer. It is worth ten dollars to you. Perhaps ındred. Some have given thousands.

ɔ I say, my pension is wonderful for you. In fact, are glad all around. My Catholic landlord is glad, I pay my rent the first day of every month.

he grocer is glad for my little trade, glad to supply bread and oleo, for I can pay for it.

y relatives are glad, for they — well, they don't have vorry. I am on a pension.

. John's Church where I attend is glad, or ought to for people do not like to have an abandoned baby, ıe six weeks, or 75 years old, left on their doorsteps. I am on a pension: so why should they worry? So my heart is warmed by a friendly welcome.

But a question keeps rising in my mind: Who started this pension business? I want to thank someone. The right one.

Dr. George E. Heath, the treasurer of our pension fund, signs and sends out the checks. But thanking him does not quite cover all my desire to say, "Thank you." He has done wonderful work in building up the funds. But he did not *start* the pension system.

Dr. Webster H. Powell before him raised large sums for the cause. Dr. Charles W. Blackett and Dr. Joel M. Leonard had previously labored hard in behalf of conference claimants funds. But they did not start the pension idea.

Some of us remember Brother Varnum A. Cooper of the Little Wanderers Home, whose heart was stirred by the wanderings of the "Worn-out Preachers." "Worn-out," but often hanging on to a church, rather than starve, or be a burden to relatives. Hanging on — too old to do the work, the keen mind dulled. Brother Cooper gave a tremendous push to get the pension fund on the up. But he was not the first cause of our pensions.

Who started this business? It was the people, great and small, who "had been with Jesus" and had learned of Him, who had caught His spirit and did something about it. Jesus never mentioned pensions, but He did say some things about loving people. No one could be much with Him and be indifferent to the welfare of those who had once taught them the way of Christ.

Just to know Christ would start something. That something would be good. It led at last to pensions. *My* pension.

But even Jesus was not the prime cause. For He tells us that He did not come of Himself, but "The Father hath sent me." The Father! "The Father Himself loveth you." So we trace it back to God. The Father! Your Heavenly Father, and mine.

But how did people "catch on" that this was the thing to do? Again Jesus says, "How be it when He, the Spirit of truth, is come, He shall guide you into all the truth." "The Holy Spirit whom the Father will send in my name," said Jesus. It is He that stirs us to act.

Thus we trace the cause back to Jesus, back to the Father, and to the Holy Spirit. That is where the heart of my thanks belongs.

The pension is a wonderful thing. It is from God: Father, Son, and Holy Spirit. With such an origin I am filled with reverent awe.

So I thank God for my pension, He who said, "I will never leave thee nor forsake thee." I thank Him, and all those along the line who caught His spirit as revealed in Christ; people that keep my checks coming.

But I am only one of many who receive this pension. As one of those who receive, I say — *It is wonderful!*

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The Federation Meeting

Despite the thousands of names it has been called, the Methodist Federation for Social Action has met again and shows signs of increasing strength. At the close of 1948 the M. F. S. A. met at William Penn College, Oskaloosa, Iowa, and took stock of its strength and made proposals for the coming year. The delegates proposed eight specific steps to "block the growing militarization of national life:"

(1) Our American foreign policy should assume that war is avoidable. This is a sound proposal and is followed by more and more people. Even Lt. General Walter Bedell Smith, our ambassador to Russia, said last week, "I imagine there are in the Soviet Union, just as there are in the United States, people who are more sympathetic toward a conciliatory line than the harshness we have so far encountered. . . ." Another commentary on this point of view is to be found in the hope of the Catholic Popular Republican Party of France, when last week it urged President Truman to make a "peace offensive and seek to re-open negotiations with Russia in order to re-establish the community of victors in the World War."

(2) Seek peaceful means of resolving American-Soviet tensions. This of course depends upon improved democratic strategy on both sides of the discussion. We do not believe that the will of the Russian people is reflected in the Communist dictatorship, but at the same time we must be constantly vigilant lest the will of the American people not be reflected through our State Department.

(3) The federation has called for the repeal of the Selective Service Act. This point of view has been endorsed throughout most of organized religion. Peacetime conscription stands as a ghastly symbol of a weakened democracy. The tragedy of peacetime conscription is that it trains a nation to believe in the constant possibility of war and in the essential correctness of war as a solution for the world's economic and social ills. Continued regimentation of people for purposes of military training cannot create a will for peace.

(4) The federation demands a reduction in the national military budget. This will not happen until Selective Service is abolished or until American-Soviet relations are improved. It is futile to demand a military budget reduction until the American mind is determined to lead the world in peace instead of war.

(5) and (6) urge the distribution of relief through the U. N. channels, and the holding of the Marshall Plan to relief and reconstruction instead of allowing it to become a vehicle for military lend-lease. Naturally if all relief is to be handled through the U. N. it will not be necessary to have a Marshall Plan. We do not believe that the U. N. is yet strong enough to administer the world's relief program and that a continuation of the Marshall Plan is quite essential. At the same time, the Marshall Plan is not a lend-lease program for military aid and if its purpose has been violated, then the American people should speak out against such practices. The evidence of public reaction against the acts of aggression by the Dutch in Indonesia shows clearly that the American people do not want their relief money used for military purposes.

(7) The Methodist Federation for Social Action has called for a return of policy-making and diplomatic assignments to civilians. Certainly this point of view will command the support of most thinking churchmen. Democracy and militarism do not mix.

(8) The final demand was for a new attempt to establish international control over atomic energy and for the establishment of an international commission to abolish bacteriological preparations for war. In this resolution is summed up the question of man's survival. Atomic bombs, radio-active clouds and bacteriological warfare boomerang and they threaten the

nihilation of the offender as well as the defender; ne of them can be controlled unless by international ce.

The Methodist Federation continues to be a roughly unofficial — hence valuable — source of nulation. Methodism needs the prodding it gets m the federation. This editor has joined many thodists in staunch opposition to some of its prosals, yet believes that the federation provides the id of "thinking society" needed for churchmen who ll make the policies of our big denomination. More an half of the bishops of our church and several ousand pastors and laymen belong to the federation d this fact alone bids well for the democratic spirit our Methodism. The federation is not able to speak Methodism, but it can prod Methodism into taking more vital leadership than it now does in facing to the social questions.

Orientation To Connectionalism

With the jurisdictional system of electing the bishs for The Methodist Church, there is a constant reat to the connectional idea which is so basic to our urch. The bishops are elected by geographical areas r service within those areas and it is difficult to asme that they are general superintendents of the tire church. We still believe that the system is quite rong and should be changed as soon as possible so at bishops will henceforth be elected by the General onference for service to the entire church.

The Council of Bishops, which was established by e Constitution of United Methodism, has done a gnificant thing to overcome sectionalism, by institutg a "Service of Orientation for the Office and Work a Bishop in the Church of God." The thirteen bishs elected and consecrated by their several jurisdicons in 1948 took part in this impressive orientation rvice on November 13th last, at the meeting of the ouncil of Bishops in Cincinnati, Ohio. They were dmonished by their older colleagues on the followg subjects: "The Work of Administration," "The hoice and Use of a Cabinet," "The Travel Through e Connection at Large," "The Bishop as Chief astor," "The Relation to Young Men," and "The hysical, Mental and Spiritual Life."

There are, to be sure, many more things for a bishp to understand than those included in the orientaon service, but we are greatly encouraged by this inroduction into connectionalism sponsored by the Council of Bishops. The Council of Bishops is the only organization besides the quadrennial General Conference in the church where the bishops are brought together to consider the problems of the whole church.

It is indeed tragic that there is not a similar method of connectional orientation for the district superintendents and pastors of the church. Methodism will not keep a world vision if it continues its jurisdictional-mindedness! The world is our parish.

Spiritual Mobilizers

This editor has never been the least bit impressed with the well-financed "Spiritual Mobilization" movement of James W. Fifield, Jr. It is a subtle kind of organization which with a pious religious vocabulary lends its aid to much reactionary economic and social thinking. For the first time, however, since receiving the Mobilizers' monthly bulletin, we have found something to cheer about! It is in an article written by Erma Taylor, described as a "veteran field representative of Spiritual Mobilization," discussing the defeat of the Republican party in the last national election. "Veteran" Taylor said that the Republicans are handicapped by indentification in the public's mind with policies beneficial only to big business interests. "Whether or not the party can overcome this stigma," says Miss Taylor, "depends on the willingness of big business to assume the initiative in proving itself more able and willing to share capitalism's benefits with the masses than can socialism."

The trouble with most of us is that we subconsciously give qualities of eternity to social injustices. It is so much easier to blame a system or a political party for our economic mistakes. In the Mobilizers' December bulletin there is a definition of capitalism by Frederick J. Koster which illustrates this point: "We speak of capitalism as if there were a deliberately designed man made system. It (capitalism) is Nature's way!"

The Christian ethic is sharply critical of injustice and of the subordination of man to any social or political system. The Christian ethic is unpopular under any environment of totalitarianism. Christianity cannot be the apologist for capitalism anymore than it can be an apologist for Communism, because Christianity is universal. Our consciences must not be dulled or allowed to reach the point where we make of our faith a mere defense agency for the status quo under which we happen to live.

The Newest Democracy

MAEANNA CHESERTON-MANGLE

For the first time in almost two thousand years, a state of Israel exists in Palestine; but the land that is Holy to three great religions has become a battlefield. These are the salient facts of an issue which has made front-page headlines for over a year. If we would understand the issue fully, we should have some knowledge of the historic developments behind these headlines.

Long before the advent of Christ, there was a flourishing state of Israel in the Land of Canaan. At that time it was known as Judea. For twelve centuries the ancient Jews, secure in the homeland they received from God through His promise to the Patriarche Abraham, Isaac and Jacob, labored assiduously to build their nation on the teachings of the Old Testament. In ancient Palestine, the Jewish nation was the Jewish religion, and the religion was the nation.

In 67 A. D., the state of Judea was conquered by the Romans. Three years later the sacred Temple in Jerusalem was burned to the ground. Their nation shattered, the Jews made religion the focal point of their lives. Many continued to live in Palestine. Many more were forced into exile. Always and everywhere, they prayed to have their homeland again. With the passing of time, however, this need became less urgent for those who were fortunate enough to enjoy a normal existence, as was the case in many lands where Jews settled. Where the environment was congenial, as happened in Medieval Spain, for instance, the Jews responded to fair and equal treatment by partaking fully in the life around them, contributing their utmost to the development of the nation which made them feel at home. Judaism remained the source of spiritual sustenance and the basis of kinship with other Jews.

But in those lands of the dispersion where Jews were made to suffer indignity, where they were segregated from the rest of the population and often fearful of their lives, they naturally looked back with longing to the days when they had lived as free men, in a land of their own. The intensity of their desire mounted as their misery deepened. By the time the pogroms broke out in Eastern Europe at the beginning of the twentieth century, the conscience of the world was awake to the need of a haven in Palestine.

Thus it came about that after General Allenby had wrested Palestine from the Turks in World War I, Great Britain issued the famous Balfour Declaration. This declaration, dated November 2, 1917, reads: "His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

The declaration was embodied in the Treaty of Peace with Turkey, and Great Britain became the Mandatory Power in Palestine, on April 24, 1920. The Supreme Council of the Peace Conference, in the preamble to the mandate which was based on the Balfour Declaration, declared that "recognition thereby has been given to the historical connection of the Jewish people with Palestine, and to the grounds for reconstituting their National Home in that country."

Numerous investigative committees have visited Palestine since 1920, all seeking a solution to the troubled issue of the Holy Land. Violence against the Jews often flared as a result of the opposition of Arab leaders to Jewish immigration and the efforts of the Zionists to create a Jewish national home there. Seven official British bodies came to Palestine following such outbreaks, the last being the Royal Commission of 1937, headed by Earl Peel. The Peel Commission advocated partition, with separate autonomous states for Arabs and Jews and a permanent British mandate over Jerusalem.

The Anglo-American Committee of Inquiry visited the Holy Land in 1946, and a year later the United Nations Special Committee on Palestine (UNSCOP) made another on-the-spot investigation. UNSCOP's majority report for partition was adopted by the General Assembly of the United Nations on November 29, 1947. The British mandate ended on May 15, 1948, and the Jews in Palestine, basing their action on the decision of the UN, proclaimed the State of Israel.

Meanwhile, among Jews the world over, whereas there had been many differences of opinion concerning the homeland; now they all joined in gratitude for the haven that was at last in sight for their brethren. Jews in other lands, however sympathetic to the new State of Israel, nevertheless feel that at no time can there be any political identification of Jews outside of Palestine with whatever government may be instituted there. This is a view repeatedly expressed by American Jews.

The enthusiasm for Israel, widespread among Jews and Christians alike, does not spring only from satisfaction at seeing justice done. The heroic stand of the Israeli today, and the achievements of the Jewish pioneers in Palestine before them, have won the respect and admiration of thinking men and women all over the world. In the thirty years since the mandate, Palestinian Jews, by their courage, their industry, their idealism and devotion, have literally made the desert bloom. They have irrigated vast stretches of arid territory. They have drained malaria-infested swamplands. They have covered with living, growing trees and plants the rocky hills of the Holy Land.

Possessing only eighteen per cent of the cultivable land, the Jews produce thirty per cent of the total agricultural output of Palestine today. They have developed modern methods of husbandry; new engineering techniques. They have built new industries and hydroelectric plants to power them. In education and public health, they have set new standards for the whole population of Palestine. The

ıt mortality rate among Egyptian Arabs is 168 per thou-
ıd; among Palestinian Arabs, 94.

The new State of Israel is not content with bringing
w living standards, new comfort and happiness to the
ople of Palestine. The Israeli government is setting up
lemocratic state, patterned on our own, with universal
frage, the secret ballot, and proportional representation.
ıe Israeli government is establishing for all citizens, Arab
d Jew alike, freedom of religion, language, speech and
blication, education, assembly and association. Their constitution is "dedicated to the sanctity of life and the dignity of man."

Once more, Jews in Palestine are laboring industriously to build a nation according to the teachings of their fathers. They are fighting for their lives even as they toil, and no man who knows their spirit can doubt the outcome. The new State of Israel is here, born with the blessing of the United Nations. Its future, however, depends not only upon the strength of its own people; but upon the warmth of understanding and co-operation from men of good-will everywhere.

The Philippines Are Recovering

BISHOP J. WASKOM PICKETT

While enroute to India to resume our work in the Delhi
rea, Mrs. Pickett and I have had six days in Manila. The
perience was so encouraging that I wish to share it with
iends in America.

Manila and Philippine Methodism are making a re-
arkable recovery from the effects of the war. Physical
estruction was more extensive in Manila than in any
her city of Asia, outside of Japan. Many buildings give
ıute witness now to the devastation wrought, but reha-
litation is progressing with giant strides. Thanks to the
rusade for Christ, The Methodist Church is keeping pace
ith government and with business in restoring its build-
ıgs. The moral recovery is even more impressive than
ıe physical. Except in a section in Central Luzon order
as been thoroughly restored. Church attendance is much
etter than before the war. Knox Memorial Church is
rowded Sunday after Sunday.

My visit happened to coincide with the meeting of the
hilippine Central Conference. The Episcopal Address,
vritten and read by Bishop D. D. Alejandro, traced the
eginning of Methodism in the Philippines to the coming
f Bishop James M. Thoburn from India immediately
fter the fall of the Spanish power in Manila to American
rms in 1899, and dwelt at length upon the close associa-
ion of the church in the Philippines with India through
he first quarter century of its life.

The Philippine Central Conference has term episcopacy.
The term of Bishop Alejandro having expired, an elec-
ion at this session was necessary. Although Bishop Ale-
andro announced before the voting began that he did
ıot aspire for re-election, he received approximately half
he votes on the first and second ballots, after which he
vithdrew. On the fourth ballot, Dr. Jose Valencia was
lected as the second Methodist bishop in Philippine his-
ory. He is a graduate of Cornell College in Iowa, and of
Jnion Theological Seminary in New York, and was a
lelegate to the last General Conference.

A speaker at the conference was Mrs. Asuncion A.
Perez, an elect Methodist lady of whom all Protestants in
he Philippine Islands are very proud. She is the only Prot-
estant in the Cabinet of President Quirino. Her portfolio
s Welfare. I heard it said that she is the most beloved citizen of Manila. Her husband was beheaded by Japanese military criminals and she was sentenced to death because of their support of guerrillas. Both Mr. and Mrs. Perez graduated from the University of Wisconsin.

One of the visitors whom the writer was glad to meet was a Methodist minister who is now the only non-Roman Catholic chaplain in the Philippine Islands. There once were four Protestant chaplains. Some intolerant Catholics are trying to get rid of this one also and make the chaplaincy a Roman monopoly. But true democrats in the government, though nominally Roman Catholic, are defending the rights of Protestants in the army to be served by a Protestant chaplain.

To the writer the presence of Protestant Christian women in the cabinets of India and the Philippines, both in charge of welfare activities, is a symbol of the place of the church and of Christian womanhood in the life of these great new democracies. India and the Philippines are the inevitable leaders of the New Asia. Both were prepared for this leadership through close political association with the two great English-speaking democracies of the west. Bost have leaders thoroughly trained in the struggle for independence and schooled in the principles of democratic government.

Because of delay in America by the West Coast shipping strike and of new directions to the captain of the Norwegian steamer by which we were traveling to call at several previously unscheduled intermediate ports, thus further delaying the ship's arrival at Bombay, Mrs. Pickett and I had to leave the ship in Manila and fly to Delhi. Thirteen hours after leaving Manila we were in Calcutta and three and a half hours after leaving Calcutta we were in Delhi. Our ship would have taken one month to get us to Bombay.

We find India entirely free from the violence that followed partition last year and vibrant with new life. The government of Pandit Nehru is holding steadfastly to high principle and exhibiting amazing energy in trying to meet the needs of the masses. Christians are happy over the repeal, on the initiative of national leaders, of legislation enacted by the Central Provinces Government making conversion subject to the control of government officials. This is a great victory for religious liberty.

PERSONS

A new altar was recently presented to the Italian Methodist Church of the Savior, South Boston, Mass., by Mrs. Genoveffa Schiavi, in memory of her late husband, Mr. Nicola Schiavi. Nearly two hundred people were present at the dedication service which was conducted by the pastor, the Rev. Frank L. Pizzuto. The sermon for the occasion was preached by the Boston District Superintendent, the Rev. Willard C. Arnold.

The Rev. Fred H. Heather, Jr., has been elected treasurer of the Methodist Commission on Chaplains to succeed O. O. Thomen, who died recently. Mr. Heather is already a member of the staff of the commission serving as associate secretary. He is a member of the Philadelphia Conference and during the late world hostilities served as chaplain in the Army as Port Chaplain, Newport News, Virginia and later in the Air Corps at Wright Field, Dayton, Ohio.

Dr. George S. Reamey, editor of *The Virginia Methodist Advocate* has been elected by the Council of Bishops to serve as a member of the Methodist Commission on Chaplains, filling the vacancy created by the death of Dr. John Paul Tyler. Dr. Reamey has written numerous articles on the work of the chaplains and has edited a series of popular pamphlets for use among service personnel.

Bishop W. W. Peele, chairman of the Methodist Commission on Chaplains, announces that the commission is engaged in long-range planning in fulfillment of the General Conference action in establishing the commission as one of the regular agencies of the church and enlarging its work to include all categories of chaplaincy service. "The urgency for numbers is not now upon us, so that we can turn to other phases of work and develop closer ties with all men in the various services wherever they may be located. The commission greatly appreciates the support of the churches as expressed through continued contribution to the Fellowship of Suffering and Service. The communion offerings are our only present means of support."

The date of the Maine Conference next spring has been changed from May 11 to May 25. The session, which will continue through Sunday, May 29, will be held at Houlton, on the Bangor District.

Bishop John Wesley Lord announces the transfer of the Rev. C. Arthur Sadofsky from the Baltimore Conference to the New Hampshire Conference as of January 20, 1949, and his appointment to Plymouth and Ashland, N. H., succeeding the Rev. Ralph L. Hirtle, who resigned early in November. Mr. Sadofsky is returning to the pastorate after several years of successful service as superintendent of the Temperance League of New Jersey.

MCOR Has Its Biggest Day

Methodist Information

Bishop Titus Lowe, executive director of the Methodist Committee for Overseas Relief, looks over the day's receipts for Dec. 21st. On the adding machine tape 9 feet 6 inches long, held by him and his assistant Miss Olive Hodges, is the longest list of contributions ever to arrive at MCOR headquarters in a single day. The pile of checks and money orders shown on the table came from all 48 states and Alaska. Because of the recent upsurge of gifts, Bishop Lowe announces that he can send much needed aid to Chinese caught in the current civil war.

Miss Frances Helen Foley, daughter of Mrs. Mary R. Foley, and the late Rev. Dr. Walter B. Foley, of New York and the Philippines, was united in marriage to Thomas Lewis Guest, son of Mr. and Mrs. Kenneth Guest, of Plymouth, Pa., on December 27, in the Methodist Church of Vernona, N. J. The officiating clergymen were three uncles of the bride: the Rev. Dr. Harry Wilbur Rosengrant of Verona, the Rev. John Rosengrant of West Caldwell, N. J., and the Rev. Verne Smith of Vineland, New Jersey. The bride is a graduate of Dickinson College, and has been a student at the New York School of Social Work. She was a prisoner of the Japanese on Luzon Island, where her parents were missionaries, for three years during World War II. Mr. Guest is a senior at Dickinson; he was a paratrooper in the Pacific during the war. Mr. and Mrs. Guest are now living in Carlisle, Pa.

Some forty of her co-workers gave a luncheon party and a gift of a wristwatch to Miss Edna McArdle, of Lynbrook, L. I., on Jan. 3rd, in New York City, in honor of her forty years of service as a member of the staff of the accounting department of the Division of Foreign Missions of the Board of Missions and Church Extension.

GREENCASTLE, Ind., — Dr. Clyde E. Wildman, president of DePauw University, will deliver the commencement address at midwinter graduation exercises at Valparaiso University to be held Jan. 30th. He speak on "Keeping Education Alive."

Bishop G. Bromley Oxnam of New and Bishop Hazen G. Werner of Colu Ohio announce the transfer of the Rev George Yetter Flint from the Newark ference to the Northeast Ohio Confe and his appointment to the pastorate of Methodist Church, Warren, Ohio, eff Feb. 1st. He succeeds the Rev. Dr. E. H Mohn, recently made executive of Me isms' four year plan, the "Advance for C and His Church" which has its headqu in Chicago. First Church, Warren, has members and an employed staff of s Warren is said to be the fastest growing in Ohio. Dr. Flint, an alumnus of Wesleyan University ('32) is well acqua in the state. His divinity studies we Yale, with later graduate work in Syr and Columbia universities. For the pas and a half years Dr. Flint has been su tendent of the Newark District. Previ for nearly five years he had been past Morristown, N. J. Earlier he was ass minister, with Dr. Norman Vincent Pea Marble Collegiate Church, New York Dr. Flint is the son of Bishop and Charles Wesley Flint of Washington, I

N. E. Methodist Historical Society

The New England Methodist Hist Society, now in its seventieth year of se held its annual meeting in conjunction the Boston and Lynn District Preachers' I ing on Monday, January 3rd, in the Wes Building, Boston.

Bishops John Wesley Lord and Lew Hartman participated in the program. fessor Elmer A. Leslie gave an inspirin dress on "The World Church on Three tinents." Plans were adopted for the re of the Historical Library next fall to the building of the Boston University Sch Theology. The present contents now an to over seven thousand volumes, plus a large number of pamphlets, letters, and The present location is inadequate and expected that the prospective home will highly beneficial to Methodism generall particularly to students in historical res The expenses involved in moving, an pecially in the re-cataloguing of the li according to the most modern and acc standards, will merit the financial co tion of friends of the Historical Society

Bishop Lord was elected honorary dent succeeding Bishop Hartman wh tendered his resignation.

The following were relected officers. dent, the Rev. George E. Heath; rec secretary, the Rev. Charles C. P. Hiller responding secretary and librarian, the Charles H. Stackpole; treasurer, the John L. Ivey; auditor, the Rev. Azari Reimer.

The Rev. W. Raymond Pierce, who has en serving the Larger Raymond Parish in w Hampshire for the past four years as ociate pastor, has been called to the War- -Glencliff and East Haverhill charge, and rted his work there on Dec. 1st.

The Rev. Wayne M. Lindecker, Jr., a mem- on trial in the Ohio Conference, was or- ined deacon by Bishop John Wesley Lord the Robinson Chapel of Boston University ool of Theology on the 5th of January.

Dr. William E. Chenery of Brookline, ass., laryngologist, philanthropist and a stee of Boston University, died on Jan. d at the New England Baptist Hospital in ston. Funeral services were held at St. ark's Methodist Church, Brookline, on Jan. h, with interment at Mt. Auburn Cemetery, ambridge, Mass. Dr. Chenery was a trustee d chairman of the finance committee of . Mark's Church, a former president of the oston Methodist Social Union, co-founder d former president of the Friends of China, c., treasurer of the New England Commit- e for Relief in China and vice-president of e Boston Industrial Home. Dr. Chenery aves his widow, Mrs. Marion Luse Chenery, nd a niece.

The Rev. Harry B. Scholefield, minister of irst Unitarian Church, of Philadelphia, will reach at the noonday services at King's hapel in Boston, from Jan. 18th to the 21st.

Notice comes from Methodist missionaries n Korea that, because of the transfer of the overnment of that land from American mil- tary control to that of the Republic of Ko- ea, missionaries and other American civil- ans are no longer entitled to use APO ad- dresses. Hereafter all letters and packages or missionaries should be sent through regu- ar international postal channels to the mis- ionaries at their respective mission stations. The correct addresses of Methodist mission- aries in Korea may be obtained from the Board of Missions and Church Extension, 150 Fifth Ave., New York 11, N. Y. First class mail may be sent to the Board for ad- dressing and forwarding *if provided with postage for foreign delivery.*

Mrs. Helena Decker Seibert, mother of Miss Harriett Seibert, a secretary of the Woman's Division of Christian Service of the Methodist Church, died on Dec. 18th at White Plains, N. Y. Mrs. Seibert, whose home was in Scarsdale, N. Y., died the day after her eighty-eighth birthday. She was the widow of Jacob Seibert who had been editor and owner of the "Commercial Chronicle," New York City. Besides Miss Seibert, she is survived by two sons and another daughter. Funeral services were held in Woodlawn Chapel, New York City, by Dr. Ralph W. Sockman.

Plan Of Episcopal Visitation

Spring Conferences 1949

In The Northeastern Jurisdiction

Baltimore	June	2	Westminster, Md.	Flint
Central New York	May	25	Elmira, N. Y., First	Ledden
Central Pennsylvania	May	18	Altoona, Pa.	Flint
Genesee	June	1	Buffalo, N. Y., Asbury-Delaware	Ledden
Maine	May	25	Houlton, Me.	Lord
Newark	June	8	Madison, N. J., Drew University	Oxnam
New England	May	18	Worcester, Mass., Wesley	Lord
New England Southern	June	1	Fall River, Mass., Union	Lord
New Hampshire	April	20	Keene, N. H., Grace	Lord
New York	May	12	Kingston, N. Y., St. James	Oxnam
New York East	May	18	Brooklyn, N. Y., Hanson Pl.-Central	Oxnam
Northern New York	May	18	Lowville, N. Y.	Ledden
Peninsula	May	12	Salisbury, Md.	Flint
Philadelphia	May	11	Allentown, Pa.	Corson
Puerto Rico Prov.	March	9	San Juan, P. R.	Flint
Troy	April	20	Saratoga Springs, N. Y.	Oxnam
Wyoming	April	20	Scranton, Pa., Elm Park	Corson

Colrain Rededication

Two hundred and fifty friends and members of the 113 year old Methodist church in Colrain, Mass., attended a rededication service on Nov. 7th, in their newly renovated sanctuary. This beautiful old church will long be remembered for its lovely windows and its placement on the mountainside overlooking the village. It was an occasion which will be remembered for the fact that a bishop preached within its walls. The members of the Baptist and Congregational churches were also present to hear Bishop John Wesley Lord's sermon.

The Rev. H. F. Fulton, the pastor, conducted the worship service and the Rev. Maurice L. Bullock, superintendent of the Springfield District, gave the prayer. The musical program consisted of selections by the junior and senior vested choirs of the church. During the service, Phillip George Gutekuntz, infant son of the Rev. and Mrs. George C. Gutekuntz was baptized by Bishop Lord who also read the ritual of rededication and preached a sermon from the topic, "Changing the Mind of the World." Following the service, a chicken pie dinner was served.

The complete designing, including electrical work, painting and cabinet work was done by the men and women of the church. The following gifts were made to complete the setting: ceiling light shades, Mr. and Mrs. William Smith; light fixtures on the lecturn and pulpit, Mr. and Mrs. Ralph Purington; dorsal given by the adult choir; new hymn books given by Mr. and Mrs. Marshall Johnson; Bible given by the Mass. Bible Society; Christian flag given by Mr. and Mrs. Rueben Herzig in memory of Mr. Douglas Henderson; insignia of the cross and eagle on the flags given by the W. S. C. S.; brass cross on the altar given by Mrs. Ruby Brothers and Mrs. Isabell Dupre; scarfs on the pulpit and lecturn given by the choir; candlesticks given by Mr. and Mrs. Van Buren Hopps; communion rail and the altar, made by Mr. Herbert Saunders; the lecturn, (made from the old pulpit at the Griswoldville Chapel) made by Mr. Ralph Purington; altar covering given by Mrs. Blanche Herzig; and the brass offering plates given by Mrs. Sydney Phillips and Mrs. Hattie Holt.

Guests during the celebration were the Rev. Arthur Hopkinson, pastor of the Greenfield (Mass.) Methodist Church; the Rev. George Gutekuntz, former pastor and now pastor of the church in South Hadley Falls, Mass. and the Rev. and Mrs. Ralph Prichard of Shelburne Falls, Mass.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 23.

JESUS AND THE WILDERNESS PROPHET. MATTHEW 3:4-17.

The Background of John the Baptist

John was a prophet who dwelt in the Judean wilderness. This man who came out of the Hebrew religion and was the product of the religious education of Jewish home and synagogue, got much of his training and inspiration from the wilderness of Judea. He had withdrawn from his traditional environment and had gone into the wilderness to live a life of sacrifice and rugged discipline. He did not run away from life; he evidently ran into it headlong. He was much like the old Hebrew prophet Elijah.

John the Baptist has been called a voice. This is probably the best description which can be made of this wilderness prophet. Surely he is little else than a voice; but a voice which carries a message of salvation is a very important instrument. Raised in announcement of the coming of Jesus Christ as a mighty savior of mankind, a voice is a world shaking force. Such a voice had John the Baptist.

The lesson of today opens with reference to John's clothing. This is hardly the proper introduction to a great prophet. Surely John had no intention of becoming the best dressed man of his day. He was clothed in camel's hair and in a leather girdle. His diet was not too pleasant for it consisted of locusts and wild honey. We can reasonably ask what his clothing and diet had to do with his message. The writer of the account of John's prophetic ministry evidently wanted to show how little John's strange raiment had to do with his message. But there were finicky folks who sniffed at John's camel hair and made wry faces at his diet. Maybe the honey was matted in his beard, but at any rate people noticed him.

Throngs came to hear this rugged prophet from the wilderness. Among them was a young carpenter from a despised hill town called Nazareth. John's rugged and forthright message found a ready response in the mind and heart of Jesus.

John's Message

What did this voice who came of the fastness of the wilderness along the Jordan River say?

John knew the Old Testament tradition and what there was written in law, poetry, wisdom, songs and prophecy. His own words echoed the moving passages of Hebrew prophecy. But Jesus said of John that he was more than a prophet. He came with a message of future salvation; he was facing the future of his people and saw a new religion coming; he had brooded over his ancient religion and had come to some things which called for courageous and telling utterance.

Before we conclude that John was merely an announcer, we should study his own message and weigh the words he spoke in his own right. They were so powerful that many thought he was the Messiah. John would have been accepted as the long expected savior of his people ha been willing to substitute himself for Jesus.

"Repent" was the new note in John's message. thundered at his hearers these challenging words: "O eration of vipers, who hath warned you to flee from wrath to come. Bring forth therefore fruits meet fo pentance." The old wilderness mark was on the wor John. He knew a viper when he saw one and he had them flee from a brush fire to some safe spot.

To the expectant Jews who were claiming favors m because they were Children of Abraham and had taken privilege for salvation, John shouted with a h voice, "God is able of these stones to raise up children Abraham. To the unfaithful Jews John announced God would mete out the same punishment that a woodsman gave to a dead tree.

The Forerunner of Jesus

John got his place in Christian history because he the forerunner of Jesus and announced his arrival. John the long centuries of waiting for a prophet would prove to be the expected Messiah had come t end. Jesus was the Messiah.

When John made this announcement, he qualified self for a place among the world's great mission Many have told the world of the great deeds of mer women who have left a record of achievement. Bu man who at the height of his own career, when multitudes were ready to accept him as Messiah, sh in no weasel words that "he that cometh after m mightier than I, whose shoes I am not worthy to unlo became the announcer and forerunner of Jesus. This self made a great career.

It may be said that Jesus appreciated the noble se which John had rendered him. He did not try to b one whose insight had been backed by his rugged He said of John, "There was not a greater prophet John the Baptist.

Lest we tuck this lesson away in memory as one had to do with a unique wilderness and his relati Jesus, let us sift out its meaning for us.

Too many of us get our own message mixed up that of Jesus. "It seems to me" is the introduction w in telling the world the gospel story. This always de from the gospel. What the world needs is more ver testimony which gives Jesus his true place in our salv

If the trademark is too plain on the words we u bearing testimony of our salvation, there are those may confuse the message of the person saved wit message of salvation. It behooves us to announce the ing of Jesus and let the people hear Jesus and not us voice of Jesus carries more salvation than that of any among his followers. John knew this and after ann ing the coming of Jesus, John got out of the way.

There Is A Lad Here

HOMER J. R. ELFORD

Jesus was at the height of his popularity. It was during ıis period of His ministry that the common people heard ſim gladly, and that the feeling against Him by the auıorities began to take fire. Between four and five thouınd people, no small group of people, considering the ıodes of travel of that day, had left their carpentry benchs, their weaving racks, their potteries and their fishing ets to follow Him to an isolated mountain side that they ıight hear His message.

True, the time was drawing near for the feast of the assover and men's minds were centering toward religious ıatters. But we may well presume that word had gone ut that the message being proclaimed by this travelling reacher was a far cry from the ancient ritual of the passver. The passover served largely to remind the Jews of heir national unity, of their dependency on the contribuions of the past, and their duty to the religious customs, ituals and legalism of the present. Jesus was illustrating, ıot only by parable, but by deeds, the power and love of God. He was declaring that He was a living witness, bearng constant testimony of the power of God in human life.

Little wonder then that the multitudes followed Him, ınmindful of the thorny paths or the steep ascent, and hat the common people heard Him gladly and became so absorbed in His message, so captivated by His dynamic, magnetic personality that time slipped away unnoticed, and the sun set quickly behind the Judean hills.

The record leads us to believe that the place where these people had gathered was some distance from any city where the outdoor markets would have provided easy purchase of food. The meeting had been so spontaneous, so unplanned, that no provision for food had been made.

While Jesus often entered into a period of fasting and recommended this discipline for spiritual and mental strengthening, nevertheless He was a realist and knew of men's need for bodily sustenance. He was determined that no one should go away hungry, either for spiritual bread or for physical bread.

Many explanations have been offered in an attempt to describe what actually happened as Jesus succeeded in satisfying the need which had arisen.

Some hold that we have in the Biblical account a record of one of the miracles of Jesus; the record of an episode which defies logical, physical explanation and belongs solely in the realm of the supernatural, as so many other of the fragmentary accounts.

Others suggest that after Jesus had everyone sit down, he asked them to open their own lunch baskets and look to see what they actually had. Doing so, many of them discovered that by careful planning they not only had enough for their own needs, but enough also to share with one or two others who had little or nothing. Those who hold to this latter explanation base their conjecture on a detail of this story which is given to us by St. John. He tells us that as Jesus was asking the disciples for suggested solutions to the problem of feeding this great company, one of the disciples, Andrew, Simon Peter's brother, perhaps thinking the task an impossible one, and attempting to lighten the situation with humor said, "There is a lad here, which hath five barley loaves and two small fishes: but what are these among so many?" It was immediately after this observation, which was made out of humor, or from some other motive, that Jesus said, "Make the men sit down." And when they were seated Jesus took this boy's small portion and distributed it. And the record tells us that Jesus and the disciples kept on distributing bread and fish until everyone was fed, and when everyone was filled they gathered up the left-overs and found they had twelve basket's full remaining.

To me the greatest lesson of this story is found in the fact that Jesus was able to feed a multitude because of the seemingly small contribution which a little boy could make to the total need. Jesus was and is continually doing just that.

Once when Jesus overheard the disciples arguing among themselves about who would have the chief seats in the Kingdom, He took a little child and sat him in the midst of them saying, "Except you take on the humility, and the desire to learn the things of primary importance, which typify this little child, you can in no wise enter into the Kingdom, so say nothing of having a place of importance in it." He again illustrated this truth when mothers brought their children to receive His blessing. The disciples thought Him to be a much too busy man to be bothered with mothers and crying children but Jesus took this occasion to identify the Kingdom with child-likeness, saying, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God."

Jesus would have us realize that the child is the most important part of the kingdom of God and that if we are wise we will recognize the great potentials which are within him and will seek to guide him into the highest avenues of Christian growth and experience.

What Manner Of Creature?

First of all, let us attempt to discover what manner of creature this is which has been set down in our midst by our Lord to illustrate the very kingdom of God.

For one thing we discover that he is in a sense much like a chameleon, one of those fascinating little animals which have the peculiar ability to change their color at will or as the result of the direct influence of external stimuli. This little creature takes advantage of this ability in order to protect itself from its natural enemies. Its nervous system is so related to its circulatory system that it can at once become the color of its immediate surroundings.

After this same fashion, the child takes on the habits, the attitudes, and customs of its environment and his

nervous system is so related to his whole body that what effects one immediately effects the other.

Ernest R. Groves, a leading psychologist, tells us in his book, "Understanding Ourselves," that "unlike the animal, fully equipped through its endowment of instinct, man comes into life the most susceptible to his surroundings of all living creatures." He would remind us that even the keenest imagination falters when it seeks to realize how extensive are the influences that the self takes in during its period of greatest growth.

Man Is The Steward

Man might be likened to the great Mississippi River. As one views the crystal clear stream which washes over the little stony path which enables him to cross it easily on foot in Itasca Park, he is viewing a symbol of the new-born babe. As he views the murky water which flows past New Orleans into the ocean after having received the deposits of the Minnesota, the Zumbro, the Des Moines, the Missouri, the Ohio, and countless small streams, he is witnessing a symbol of the grown man. For though the distinct silt contributions of those individual streams are not discernible to the naked eye at New Orleans, nevertheless the combination of all of them make the coloring of that final flow. And each of those separate silts gained its color from the environment from which it came. By the same logic the full grown man is the steward of the cultural deposit from the environment from which he drew the material for the fashioning of his total life.

The mighty Mississippi cannot do much about the streams which contribute to its total life. The Mississippi cannot control the quality or the quantity of the streams which flow into it. It is simply laid in a gigantic channel, subject to every drizzle, cloudburst, and drainage ditch. But as individuals we can control what flows into our lives. Until the child gains that place in life called the "age of responsibility," parents have the responsibility of controlling the forces which will color his mind and spirit as well as his physical body.

Students of the brain tell us that there are enormous potential resources in the cortex of the brain of each one of us that we seldom develop. For example, the great majority of adults have possibilities so far as their brains are concerned, for the development of the appreciation, if not the expression, of art even when there appears to be a deficiency in poetry, music, literature, painting or sculptor. If the individual in such circumstances had been exposed in early childhood to stimuli of an artistic character, he would, as an adult, be able to enjoy a wealth of experiences now denied him. We also know that it is in the early period of life, when the brain most easily responds to stimuli, that most can be done to create abiding interests and powers which will enlarge the meaning of the adult life. This should not be construed to mean that it is impossible to learn or to gain an appreciation for certain higher values when one has attained physical maturity, but it should stand as a lesson to us in this regard: The interests, the tastes, the appreciations which we gain in childhood r the deepest impressions upon our minds and provid with this appreciation throughout life.

We all could call to mind instances wherein fan have neglected any number of important elements in We can think of those who have dared to assume their children did not need to know anything about r or art, or more particularly, did not need to know thing about the Bible or the great idealism which church teaches. To us there is no sadder picture than of a man or a woman who comes to adult life not kno the first thing about these finer values of life. Not does this lack reveal itself in that person's artistic spiritual illiteracy, but it reveals itself in his cultural c ness and invariably in his inability to be even a good zen in a land which demands an appreciation not on the tangible, but also the intangible values of life.

So, first of all, we may say that if we are wise, Chri parents, we will realize that everything which influe our child's life has its effect for either good or evil, it is our responsibility to help him choose those influe which will have a wholesome effect upon his mind spirit. As Christian parents we will solicit the aid o church and the church school, believing that its tea can, even in the short period of one hour a week, r a wholesome contribution which will strengthen the w some contributions which we are continually strivin make in our homes. As we do this constructive thin will at the same time assume our responsibility als erect barriers to keep out the unwholesome. We sha this through counsel with our children, through par discipline, and through our every attitude toward th fluences which are constantly clamoring for our ch attention. Our attitude toward liquor, our attitude to cheap literature and movies, our attitude toward our ernment — our respect, or lack of respect, for the laws the officials of our community, state and nation, and attitude toward the church, the school and their tea — all of these form the cultural watershed which is p ing into our children. We cannot determine whethe not our children will have our physical characteri though the possibility is that they will either be bl or cursed with a face like ours. We can, however, d mine the character which they will have and, like not, that character is very likely to be like ours.

Great Convictions

The second responsibility which we have toward lad here is to give him great convictions to live by.

Like it or not, men live by their convictions. True, s times their convictions may not be strong and they be wrong, but everything we say and do in the hom the church, in the office or shop, or in the communi the expression of a conviction — something in whic really believe. One of the great characteristics of ou is that of bewilderment. Few people are the proud sessors of convictions which they are sure are right. a weathervane we often find ourselves blown by ever and influenced by every speaker who gains our heari

But if anything is sure, it is that even as the little boy the mountain side that day held in his lunch basket ough food to start a movement which would satisfy the nger of a crowd of five thousand, so the lad before us day contains the potential of being the steward of con-tions which can determine not only his own life but o the life of the community of which he is one day to be part. Each of us is more than a mere individual. He is individual plus the ideals he stands for. A slender wire n carry a strong current. A small window can let in a of light, and an ordinary man can stand for ideals on hich the world salvation depends. If you doubt that, ew again that little babe lying in a manger in Bethlehem, that boy holding his fire-shovel slate as he lies on the or in front of the fireplace in the crude cabin in Illinois, look to any of the individuals whose ideas have trans-rmed the world.

Emmanuel Kant dared to charge us with the words, "So t that thou canst will the principle of thine act to be law iversal." In other words, act so that you would really re to hope that everyone else acted just as you are acting. It is always to our advantage to know what men of ature judgment feel about matters. Therefore let us sten to a man who is perhaps as well known as any in is generation as he speaks on this matter of convictions. Iere is what Harry Emerson Fosdick has to say: "Let me eak for a moment especially to you young people grow-g up in a generation when the idea of moral law as mething objectively and eternally there — some things verlastingly right and some things everlastingly wrong - has so largely broken down, the great standards of right nd wrong no longer recognized and morality made a atter of as you like it, of what you as an individual can nd pleasure in, and can get away with. How prevalent at idea is everyone must see. 'The way I behave is my rivate business,' a youth says. To which I answer, that e way you behave is most certainly not your private usiness; it is the world's business. . . . From this dilemma o man can escape: he is either a part of the world's prob-em, or a part of the answer, and that is not just your rivate business or mine."

Well, if this lad here is going to be part of the world's nswer rather than a part of its problem, then we must e to it that he has great convictions to live by — con-ictions born out of the observations which he makes of e convictions by which his parents and his teachers and ll of his real heroes live.

Expose Him To Great Ideas And Ideals

And this brings us to the heart of the matter. We be-eve as Christian people that the child will have the best pportunity to gain strong convictions if he is regularly xposed to the great convictions by which Jesus lived. We elieve that he should be exposed to the great ideas found n the Bible and come to realize, through the presentation nade by his teachers in the home and in the church, that hese ideas are not true simply because they are in the Bible, but that they are in the Bible because they are true; hey are the fruit of the thought and experience of dedicated men and women who made it their chief concern to live close to God and to listen to Him speaking to them through time and everyday life.

We believe that these convictions will be born into this child's experience as he is encouraged to emulate the great heroes of the Bible; to follow their example of constancy to God. And above all, we believe that inasmuch as this child is the very exemplification of the kingdom of God, he has the power to follow the pattern of Jesus and live a God-like life, even as did Jesus. It is to encourage the child in this great goal of becoming like the God whom Jesus revealed, that we shall not only practice great religion in our homes, but will link hands with the church school to the end that this child may in truth become a citizen of the kingdom of God.

This past summer we went once again to the White Mountains of New Hampshire, on up to Franconia Notch, where we had a perfect view of the "Old Man of the Mountains," made famous by Hawthorne in his poem, "The Great Stone Face." The story which Hawthorne told came rushing back to our minds and we told it to the children as we sat there on the road-side.

Legend had it that one day a man would come to the valley who would bear the likeness of the Great Stone Face. He would not only be kind and gentle, but he would be a man of great courage and great convictions. As the years passed a boy was born in that valley and was given the name of Ernest. He was told of this legend and, along with his neighbors, joined in looking to every great personage who passed through the valley to see if in him was the likeness of the Great Stone Face. Mr. Gathergold, a very wealthy man, came, but soon it was decided that he was not the likeness. Mr. Blood and Thunder, a great warrior came, as did others, but as they came they brought with them disappointment, for in none of them were to be found the many virtues which the legend demanded.

As the years passed Ernest grew to be a wise and kindly man. At length the people demanded that he speak to them and share with them his wisdom. So it became the custom that as the evening shadows lengthened, Ernest would take his place behind a rude pulpit on a hillside and address his neighbors. One evening, as they sat listening, their eyes began to shift forth and back from Ernest to the Great Stone Face in the distance. To their amazement they noted that Ernest's long, flowing, white hair resembled the white clouds which drifted back from the head of the Face. They noted, too, that Ernest's brow was high, his chin set with determination and conviction, and his nose bore the mark of wisdom as did the nose of the Face. Interrupting him, they cried with one voice, "See, Ernest is himself the likeness of the Great Stone Face!"

And we told the children, "Just so, we become like our heroes. If we look to Jesus, to His kindness, to His love and His wisdom, some day we shall become like Him." It was strange, but for many miles neither of them said anything.

There is a lad here. He will become like us, and like Jesus, if we lead him.

M. F. S. A. Annual Meeting

Appeals for legislative reforms, formulations of policy and program and expressions of deep Christian concern over varied problems of human relationships grew out of the democratically functioning Methodist Federation for Social Action in its 41st annual membership meeting at Oskaloosa, Iowa, December, 28-30.

The attendants came from all directions, meeting on the campus of William Penn College. Iowa naturally provided the largest number, but Texas was second with 13 representatives. Bishop Robert N. Brooks of New Orleans, president of the federation, was in the chair, supported by a much larger delegation from his jurisdiction than previously. The closing service was conducted by Bishop Marshall R. Reed of Detroit.

Perverted and false publicity a year ago and the more recent mention of the federation by the reactionary House Committee on Un-American Activities, seems only to have promoted it, the Rev. Jack R. McMichael, the executive secretary announced. The increase in membership from about 4,000 to 5,000 would indicate that for each of the five frightened members who resigned, intimidated by the stories that "red hymns" were sung at last year's meeting, 300 new members had applied. (Actually, of course, only songs in the Methodist Hymnal had been sung.)

"We welcome any examination of the federation's program, statements and actions, or of the Christian character of the men and women who formulate the program or of their loyalty to the Gospel and the Prophets and the church, as well as to American democracy," Mr. McMichael said. Congressman J. Parnell Thomas, asked to attend the meeting or to send a representative of the committee, did not reply to either of the two invitations.

Referring to the accusation of the House Committee that the federation follows the "Party Line," the executive secretary said in his report, "Our program is democratically and independently formulated by our members. It therefore obviously cannot follow the line of any outside group or party. We are not committed in advance either to agree or disagree with any party. We will in the future, as in the past, stand for things we believe to be right and will not be deterred from doing so because the Communist or Republican, or Socialist, or Democratic party, or any other group, agrees or disagrees."

Dr. Corliss P. Hargraves of Nashville, Tenn. reporting as chairman of a committee to study policy and program stated: "The federation is an organization which challenges the status quo in behalf of a more Christian social order. If we do not arouse opposition from the defenders of established special privilege, it would cause us to raise the question of the effectiveness of our work. We must put an end to the shameful practice of branding everyone a Communist who espouses a liberal reform or promotes a program for the under privileged, as Justice Douglas has said."

Noted authorities addressed the conference on such subjects as biological warfare, world relief, racial tensions, Far Eastern affairs, propaganda analysis, American-Soviet relations and religion and science. Even a summary of any one of these would fill this space.

In a paper on "Harmony of Science and Religion in Today's Troubled World," Dr. Edward U. Condon, director of the United States Bureau of Standards commended "a faith in the existence of God and a divine purpose, followed by a sense of respo participation in the moving, changing in which we live."

Warning of dangers of bacteriological fare, equal to those of atomic, Dr. Th Rosebury of the College of Physician Surgeons of Columbia University, state the necessary agents are "surpassingly p ful, the raw materials cheap, manifol quitous and no nation can hope to h monopoly. There is no adequate d against it nor any way to police against

His conclusion was that for the sake preservation of humanity there must more war.

"We do not hate Russians for their said Professor Frederick L. Schuman political science department of William lege. "We hate them for calling attenti our sins which we are not willing to nize. Conversely, they do not hate us f sins, but because we call attention to sins which they refuse to recognize. address was a psychoanalysis of Ame Russian relationships. "The prerequisi prevailing peace is the development of esty on both sides with reference to o spective failure to achieve our ideals."

The Rev. Edgar Wahlberg of Dea Michigan, with UNRRA in both Gree China, stated that the United States h pended already in Greece $2,000 per "The Truman doctrine was initiated f avowed purpose of stabilizing the Ro Fascist government and to assist it program of terror and violence again most democratic citizens of Greece." H vocated stopping military aid, allowin Greeks to elect their own government continue aid only for relief.

Mrs. Welthy Honsinger Fisher glori the decision of the Board of Missions to missionaries to decide for themselves w to remain at their posts in China an declaration of Bishop Z. T. Kaung th will remain in Peiping regardless of ch "The revolution now going on in Chi been long in progress and would have pened if Karl Marx had never lived, said.

"Two groups," said Dr. Clyde Mil New York, "have been especially acti recent years dissemenating propagan break down separation of church and in the United States: politicians, like of the House Committee on Un-Am Activities and the hierarchy of the R Catholic Church. In a lengthy report federation's Commission on Propagand alysis he pointed out what would seem a connection between these two groups

Mrs. Dorothy Tilly of Atlanta, a m of the President's Civil Rights Comm called for the implementing of these ples by the authorization of a section the Department of Justice, with region fices; for a Joint Congressional Com

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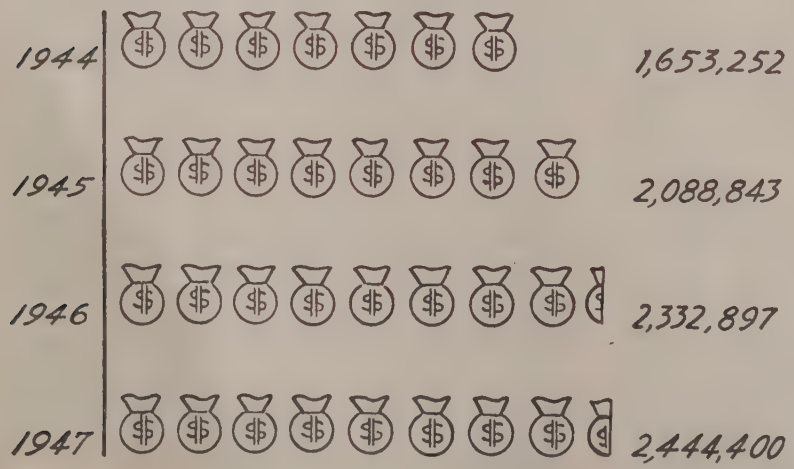

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for the enactment and enforcement of 'C laws.

ight commissions combined to cover the le field of social action in recommenda- s that were adopted by the meeting and be integrated into the federation's pro- n. As would be expected "in view of re- activities, especially its false and erron- s attack on Protestant groups" the House Representatives is being urged to repeal rule creating the Committee on Un-Amer Activities. The President was also asked rescind his order directing the Attorney eral to prepare a list of so-called "sub- ive" organizations, association with which ne test of the loyalty of government em- yees. The repeal of the Smith Act of 1940 lso sought on the ground that it violates rights of free speech and free press.

Resolutions touching upon labor and the rches, agricultural needs, such interna- al goodwill violations as the Netherlands' warranted attack on the Republic of In- nesia," growing militarism in national life, holding of the Marshall Plan to its origi- objectives of relief and reconstruction, not litary assistance, were presented and passed large number and great varienty.

Bishop Robert N. Brooks of New Orleans s re-elected president of the federation. ere are six vice-presidents: Bishop James Baker, Los Angeles; Bishop Lewis O. artman, (retired), Boston; Bishop W. Earl dden, Syracuse, N. Y.; Bishop Francis J. cConnell (retired), Lucasville, Ohio; Dean alter G. Muelder, Boston University School Theology; Bishop Donald H. Tippett, San ancisco. Recording secretary, Miss Thelma evens, New York; treasurer, Dr. Gilbert . LeSourd, New York; assistant treasurer, illiam W. Reid, New York.

An executive committee of 50 members d a national committee of 150 were nomi- ted, to be elected by a mail ballot of the 500 members of the federation.

Greetings from several bishops, unable to tend were read. More than half of the ef- ctive bishops in the United States are fed- ation members. High praise was given the ev. Jack R. McMichael in a report pre- nted by Dr. Hargraves: "He has won the nfidence of his fellow workers, old and w, and we rejoice in his continued service the executive secretary of the Methodist deration for Social Action."

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Getting a Kick Out Of Life

William L. Stidger

Let's Do It Now

A woman recently broke the aviation record for speed, going over 500 miles an hour, breaking her own record and said, "I did it just for fun!"

For whatever reason the world is doing it, it is breaking new speed records every day. Two boys flew around the world in a light private plane recently and broke a record. A new comet was announced, and it, too, is breaking all speed records in the heavens. We don't have any time to loaf on the job these days or we'll be left behind events.

In my mother's old scrap book, I clipped a poem which is a good jump off for the New Year:

"Dream not too much of what you'll do tomorrow,
How well you'll work perhaps another year;
Tomorrow's chance you do not need to borrow:
Today is here!

Boast not too much of mountains you will master,
The while you linger in the vale below;
To dream is well, but plodding brings us faster
To where we go.

Talk not too much about some new endeavor
You mean to make a little later on;
Who idles now will idle on forever
Till life is done.

Swear not some day to break some habit's fetter,
When this old year is dead and passed away;
If you have need of living wiser, better,
Begin Today!"

There is no better time to put this wise philosophy to work than the beginning days of a brand new year, at the very dawn of it if we all want really to get a lot more out of life and be happier living life through the coming twelve months of 1949. Life is moving swiftly, friends, and we will have to hop to keep up with our hopes, our resolves, our goals. "It is later than you think!"

Anti-Blasphemy Crusade

Rome (RNS) — A movement called the Italian Anti-Blasphemy Crusade has been launched here to "remove from the Italian people the horrible vice of blasphemy," and to "create an anti-blasphemy conscience."

The crusade was initiated at a meeting here presided over by Vincenzo Cecconi, Christian Democratic member of the Italian assembly.

Major aim of the crusade will be to uphold Article 724 of the Italian penal code, which provides for fines up to 3,000 lire on individuals convicted of blasphemy against symbols or persons belonging to the Roman Catholic Church.

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First Methodist D. P. To Arrive

Typical of the displaced persons camps in Europe in which the Rev. Fricis Timbers and family lived is the familiar army barracks style shown here. Mr. Timbers and family usually occupied one small room.

On Christmas Eve the SS Marine Marlin docked in New York, loaded with displaced persons. When the gangplank lowered, down walked the first Methodist D. P. to come to America under the Displaced Persons Act of 1948. The Rev. Fricis Timbers, a Latvian, and his wife and mother-in-law had waited many years for this occasion.

Mr. Timbers, an ordained Methodist minister, was formerly the District Superintendent of the Methodist Church in Latvia and was beloved by all who knew him. He was recognized in his country as a champion of democratic principles as well as a spiritual leader. For the past seven years he has been in one kind of detention camp or another. He lost an eye from mistreatment by the Nazis. When he was visited by Dr. Gaither P. Warfield of the Methodist Committee for Overseas Relief in a D. P. camp in Germany two years ago he was found busily ministering to the spiritual needs of the camp. It was his parish.

Appropriately, Mr. Timbers was greeted at the dock by a fellow Latvian and fellow Methodist minister. The Rev. Oscar Poeld, of Boston, who came to the United States in 1931, was formerly associated with Timbers in the Latvian Methodist Church. Mr. Poeld greeted him, not only in the name of The Methodist Church, but also as a long lost friend.

The new arrival and his family were promptly put on the train for Lakeview, Michigan, where a parish and parsonage awaits them. The Rev. Timbers was received *in absentia* into the Michigan Conference last spring by Bishop Marshall Reed. The Rev. Byron A. Hahn, of the Big Rapids District, will be his District Superintendent.

Mr. Timbers is the sixth Methodist minister to be brought to America from displaced persons camps and located in Michigan. Much of the credit for getting these men into their present posts can be given to retired Bishop Raymond J. Wade, who early saw the double value of filling empty pulpits and getting folks out of D. P. Camps.

Fricis Timbers could have come to America years ago. However, he and his wife chose to wait until Agnes Zile, his mother-in-law, could come with them. This has taken years, but they finally came as a united family. Mrs. Timbers was formerly a bookkeeper and cashier in Latvia. Both she and her husband speak excellent English — all learned in a D. P. camp since 1946.

These three Latvians are the first of approximately 5,000 Methodist displaced persons due to come under the Revercomb-Fellows Law, better known as the Displaced Persons Act of 1948. They will be sponsored by the Methodist Committee for Overseas Relief, with Church World Service handling the necessary administrative red tape. MCOR will need an average of $100 per person for these 5,000 Methodists. Groups and individuals willing to find homes and jobs for them should write MCOR, 150 Fifth Avenue, New York 11, N. Y.

Mr. Timbers may be remembered by many Methodists as the one who presented to Bishop Paul N. Garber at an annual conference in Switzerland two years ago the official papers of the Baltic and Slavic Annual Conference which he had carefully and faithfully preserved. He was quite closely identified politically with the Latvian Republic.

Headlines In Religion

A weekly roundup of religious news reported by Dr. J. Edward Carother minister of Calvary Methodist Churc Albany, New York.

The arrest of Cardinal Mindszenthy Hungary has set off a chain of events wh when added together, provide a partial planation of the situation which exists in country. Looking backward a moment, will recall that the cardinal was arrested charges that he was somehow involved in loyalty to the present regime in Hung This disloyalty was rather vaguely def at first, but it gradually took the form four charges: that he had conspired with imperialistic powers of the west; that he plotted to overthrow the present gov ment; that he had also plotted to restore Hapsburg monarchy, and finally, that he been in opposition to the land-reform m ment of the new government. A few after these charges had been formulated was announced in the government contro press that the cardinal had confessed his g It must be said that this is the customary tion of governments in the Communist d inated areas, and it is not to be taken statement of fact.

The Hungarian government followed arrest of the cardinal with several aggres motions. Its first act of strategy was to duce a report that some of the Roman C olic priests of Hungary had asked the ernment to remove the cardinal. The gov ment then permitted a French priest, A Jean Boulier, to enter the country and gage in a speaking tour. The French p is the leader of the Progressive Chris Movement of France. This movement cla that Christianity and Communism have m in common, and while the movement has been outlawed by the Roman Cath Church in France, it has been repudiated a number of the French bishops.

This presents a picture of severe comp tions and it is so complex that one wo tend to say, "I can never understand wha involved in all this."

Here we have a situation where a Ro Catholic Cardinal has been arrested in H gary because he would not submit to Communist regime there. But at the s time we have a Roman Catholic priest f France who makes a speaking tour of H gary, and he urges the idea that ther much that Christianity and Communism h in common.

At the same time, the Hungarian gov ment summons all of the Hungarian Ro Catholic bishops for a parley. The invita was issued by the premier and probabl was as much a command as it was an in tion. Along with this the Vatican exc municates those who had anything to with the arrest of the cardinal, and also

that it can see no hope of an agree- with the Hungarian government.

all the while, a French Roman Cath- ader is travelling through the country g speeches to the effect that Christi- and Communism can work together. at is not all which enters the picture. is a Roman Catholic group in Hun- known as the Independent Democratic It is headed by Father Istvan Balogh was once connected with the Hungarian et, but who also was censured by the h last September for his political ac- s. At that time he was suspended from iestly functions, and since that time he lashed repeatedly with Cardinal Minds- y. Father Balogh has joined forces with rench priest, Abbe Jean Boulier to de- that the arrest of the cardinal is not a t action against the church.

at does all of this mean? The opinion news reporter should be taken as an on and nothing more than that, but it d seem possible that we are now wit- g an historic crisis wherein the church a mass political upheaval have combined oduce a new philosophy of the relation- between church and state. It is too soon now whether this is so or not, but it is ssibility that Europe is now entering a e of development wherein the relation- of the churches to the governments will rmulated in a new basis.

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ne of the most exciting recreations in world is fishing. The hook is baited and wn in the water with the hope that ething will result. Hope of an unex- ed result is the strange combination ch causes the fisherman to rise up early ne morning and risk the hot hazzards of summer sun or the cold punishments of lake in winter.

uch the same motivation causes men to t for old manuscripts, and a few months some scholars found some manuscripts ch were out of this world so far as their was concerned. When the manuscripts e first discovered in a story-book hiding e, the experts promptly announced that was the most important manuscript dis- ery of this generation.

lowever, there have been some great ns of this order which have had to be drawn because the manuscript business tricky business.

lowever, this discovery has turned out to he real thing. It has now been formally ounced by the American School for Oriental Research, the National Association of Biblical Instructors and the Society of Biblical Literature — three very learned societies — that the manuscripts are actually from the first century. This means that we now have a *bona fide* copy of the Book of Isaiah which is centuries older than anything we have known about before.

This is really quite an exiting discovery because all of the Bibles now in print have included the Book of Isaiah as it existed in manuscripts which were not older than the fourth century. Now we will see if we must change any of the passages of the present Bible to meet the requirements of this new manuscript which is older by at least three hundred years, and therefore, it is assumed, more authentic.

The situation in China finds the churches resolved to stay in that country no matter what happens. This, in spite of the warning from our government that it cannot protect the missionaries who do stay. On this point, the missionaries indicate that they do not want to be protected. Furthermore, they are making quick changes in their programs. According to the best reports, the Christian missionary movement in China is going to forget all about college buildings and church buildings for the time. It is going to become a missionary movement which lives in tents, cook its meals on a camp stove and wears overalls for a uniform. The new strategy in Christian missions is going to be the strategy of the service of love. The Christian worker will be a full-time minister to the needs of the sick, the lost, the despairing and the confused. There will be a minimum of teaching and preaching with a maximum of quiet demonstration. Tremendous sums of money will be needed to provide medicines, supplies and facilities for the new Chinese missionary venture — and while the people at home send the funds, the missionaries on the field will have to provide the ability to stand up under harsh physical demands and equally demanding spiritual requirements. The Christian missionary isn't in China these days to enjoy a professional career — he is there to help save the world for the rest of us.

A church was opened last New Year's day with a strange resolve to "never grow big." The new church, which is in Decatur Heights, Maryland, is composed of an overflow of another church. These Seventh Day Adventists said, 'Never become a big church. Build little churches and then when it becomes crowded, build another small church for the overflow members."

The well-known president of Colby College, Maine, told the delegates attending the annual convention of the Student Christian Movement that college chapel should be compulsory. Meeting in Lawrence, Kansas, the twelve hundred student delegates were present to hear a symposium on the subject, "The Church Versus the University."

President Bixler held that when college chapel is not required, it leaves the impression that religion is not important.

There was general agreement among university and college officials that the teacher should be left free to express personal opinions. No doubt this statement had reference to recent instances when faculty members had been dismissed from certain colleges because of political activity.

There was one question which came up to inquire: "Is it the job of the college to turn out Christians?" President Bixler of Colby College replied that it was not the duty of the college to uphold one exclusive set of beliefs, but rather to examine and evaluate all beliefs.

During the past year the Jewish people of America set an all-time record for relief activities, with the amazing sum of one hundred fifty million dollars being raised to support the Jewish humanitarian programs at home and abroad.

Mission Conference Loses Nine, Gains Three Members

Buck Hill Falls, Pa. (RNS) Three applications for membership in the Foreign Missions Conference of North America were approved and nine withdrawals reported at the agency's 55th annual meeting here.

Those accepted for membership were China Children's Fund, Inc., with headquarters at Richmond, Va.; Eastern Mennonite Board of Missions and Charities, Akron, Pa., affiliated with the Lancaster Conference of the Mennonite Church; and the World Mission Prayer League, an independent non-synodical Lutheran mission with headquarters at Minneapolis, Minn.

Withdrawing bodies were the Friends Foreign Mission Society of Ohio Yearly Meeting; National Council of Young Women's Christian Associations of Canada; Scandinavian Alliance Mission of North America; General Council of Co-operating Baptist Missions of North America,Inc.; Missionary Bands of the World; National Holiness Missionary Society; Oberlin-Shansi Memorial Association; Mission Board of the Church of God (Holiness); and Hephzibah Faith Missionary Society, which has ceased to exist.

Membership of the Foreign Missions Conference now comprises 102 Protestant missionary boards.

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The Parson Looks At Labor

Clair M. Cook

The Taft-Hartley Failure

Now that the 81st Congress is in session, labor leaders are awaiting the imminent move for repeal or drastic alteration of the Taft-Hartley act. But in spite of the public furor occasioned by the law, with labor's bitter recriminations matched by the obstinacy of the law's supporters — until the election — the public has generally failed to understand the reasons for the hullabaloo. One reason is that the law itself is so complex that even lawyers have found its mazes difficult and its interpretation debatable.

There can now be no doubt that the Taft-Hartley act has failed. It has done so, according to a recent editorial analysis in *Business Week,* because it "crossed the narrow line separating a law which aims only to regulate from one which could destroy." That realization has been at the bottom of labor's fervent hatred of what it terms a "slave labor law." For, given the opportune conditions, — conditions which have not generally existed as yet since the law's passage, — labor groups could be smashed completely by its operation.

If unemployment were to increase to several millions, providing a hard-pressed labor supply, the law would be able to achieve union-smashing on a large scale, particularly in strike situations. For a struck employer, may, under the act, secure an injunction against "mass picketing," thus allowing strike-breakers easy access to strikers' jobs, while the necessity of severe unemployment would make such non-union workers easily available. Then — and this was not previously possible — the *employer* may petition for a collective bargaining election, in which his strike-breakers are eligible to vote, while the strikers may be ineligible (if the labor relations board thus interprets). Under such a situation, particularly if the federal agency is not inclined toward labor, it is not only possible but quite likely that the new workers, for their own job security, would vote for "no union." Then the government would have to enforce the decision; organized labor in that plant or industry would be struck a terrific blow, with the specific aid of the Taft-Hartley act's provisions.

There are many other features in the complex act which do not please labor — the ban on jurisdictional strikes; that forbidding secondary boycotts; the prohibition of closed-shop contracts, which has been the cause of the Chicago printing strike now in its second year, and others. But the vital point of the matter, as of the editorial referred to, is that the act has failed on the vital ground of consent, for only a police state, not a democracy, can enforce a law believed unjust by the people it affects.

A Right To Be Proud

Chaplain H. S. Hughey

The wide horizons of Methodist Christian endeavor make it practically impossible to take full cognizance of all its organizations and institutions.

Our perspective in New England, should, however, be sufficiently wide to include a great Christian center — The Deaconess Hospital. As one leading Methodist stated in the writer's presence recently; "Here is one of America's great hospitals under Christian direction, serving New England Methodism as well as the New England community without regard to race, creed or ability to pay." Do we as Methodists fully appreciate its usefulness?

One has but to visit in the wards and private rooms to hear words of rich praise for the excellence of surgery, medical care and nursing. Perhaps the best way to illustrate these expressions of deep appreciation is by telling at least one story of a Methodist. She was a frail mother weighing but eighty pounds when she came to us. Deep lines of suffering were on her face bearing mute testimony of the acute headaches which she had suffered for over six years. She had been to the best hospitals and doctors in her vicinity. Finally, in desperation they said, "There is nothing more we can do. If you could get to Boston. . . ." At first it seemed hopeless. Said she: "I'm here but I don't think you can do a thing for me . . . , if they would only let me die. . . ." Surgeons went to work, nurses were understanding and kind, the chaplain tried to rekindle faith and hope in a heart that had grown bitter. Time moved on bringing therapeutic aid and a new lease on life. It was an unforgetable experience to witness her new found joy and to hear her say: "I will never forget this place. Everyone has been so kind to me. I didn't think anything could be done for me and now I can smile once again and my heada practically gone. The doctors say it w completely gone within a few days."

Incidently, it might be stated that the ily savings had been spent in previous to restore her health. But as Deaconess since its humble beginning, has given thousands of dollars worth of free serv those in need, so, once more we tried low in our missionary heritage.

Truly it may be said that our Dea Hospital is a place of miracles, miracl only of healing but also of revitalized and spiritual health. Our nurses are no thoroughly trained in the technique of profession but have also the warmth of tian understanding and kindness in hearts. These "young women in white looked upon as angels of mercy and they indeed are. One cannot help bu that the same spirit which motivated few Methodist deaconesses of 1896 live moves today in Deaconess personnel. I early day sacrifice played a prominen in the modest dwelling house on Mas setts Avenue. Less than two hundred were dedicated by these Methodist wom the alleviation of human suffering. were only fourteen beds and one thermometer. Today we use at least a sand thermometers annually and have hundred beds.

Those early deaconesses went int homes of the sick poor, following in the steps of their Master in bringing healt happiness to all. Today our Social S Department on a wider scale and in coll tion with doctors and nurses contin fulfill love's demands. Yes, New En Methodism has a right to be proud of it pital — of its past and present service b need to visualize a greater future. Our is one of long range and as sickness no holiday, we must plan, and if nee sacrifice to care for those who conti seek our help.

Sitting in the admitting office listeni negative replies of "sorry we have no r "no, we can't take you," is not easy, es ly when knowing that the great Phy never gave a negative reply to the sic needy. Our only hope for following more closely lies in a larger hospital. central building with adequate facilitie more beds. The words of an eminent surgeon indicate clearly our present sit Said the doctor, "I have never wit such a remarkable operation under suc ficult conditions."

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'o sum up the present urgency of our thodist hospital is simply to state a need more Methodists of New England to ıalize this center of healing in its rela- ı to the work and spirit of Christ and ı, by consecrated effort, to dedicate a dly portion of their income to this great ıistry.

ncreased cost in material and labor has ırded our building program. The money have on hand is far short of the amount essary for our building program. Sacri- al giving and tithing, gifts of appreciation, ıuests, memorials, all can be a part of ristian stewardship to our hospital.

At this time of writing three Methodist nisters and two ministers' wives lie sick thin our doors. The services and compensa- ns of Deaconess to these fellow Methodists : undoubtedly without parallel anywhere New England. We are happy in that we ı thus serve. But we long for the time ıen to one and all who lie in the shade invalidism we can offer our healing min- ry.

If in any way the writer or any represen- ive of our hospital can be of service in esenting the need of our Methodist hos- al in church, club or society, an invitation ould be gratefully received. A sermon, illus- ted lecture or address will gladly be used tell the story of a hospital of which we all ve a right to be proud.

In A Wide Circuit

V. W. Reid

ambling By Any Other Name

The blight that gambling leaves upon the ımbler is not alone the loss of money — ough that may indeed be serious. But the ental anxieties created, the attitudes of ind developed ("something for nothing," nly a fool will work,") and the anti-social mplexes grown, combine as a moral and iritual — as well as an economic — hazard, ot only for the participant, but for his mily, his associates, indeed for his com- unity. The law is now usually on the side the teachers of morality in proscribing ımbling, in punishing those who run in- itutions of gambling.

And yet, so profitable is gambling to those ho lure the victims of the disease (for are ot gamblers really emotionally and mentally l?) into new varieties of chance, that the w does not seem to have time to adjust its gulations to cover them; and so subtle are me of the schemes themselves that one arcely recognizes them for the gambling ney are. They have all the moral, spiritual, nd mental hazard of gambling, even if not e economic hazard.

In my home community, from which by w the state has banished the once-profitable rge-scale bingo game, there has been considerable newspaper and other agitation to legalize bingo (or some similar "game") *to be run by churches and charitable institutions only*: as if the end of charity justified the means of gambling; as if religion could stand on a lower moral plane than could other phases of man's life! And we are told, too, that lotteries for churches or charities should be legalized because of desirable objectives.

Not so long ago, we had "bank night" in the motion picture theaters of many states. This, indeed, was an insiduous form of gambling, designed to draw millions into theatre attendance — sometimes with and sometimes without the "skill" of completing advertising jingles.

Today we are in the midst of another gambling craze — the "giveaways" on the radio. The motion picture people estimate that theater attendance — noticeably decreasing lately (many say because of the poor quality of pictures and wornout themes) — is deeply cut into by the millions who stay home at night waiting for the phone to ring from a radio station and make them rich. And now we hear the motion picture people are going to circumvent some laws, if possible, and give movie goers chances on government bonds and probably some jingles as well.

But whatever the scheme, and whatever the aim, and however slow public opinion and law may be in catching up, such attempts are nothing more or less than gambling. No true church, no worthwhile charity can be built on gambling; and neither can the motion picture industry nor the radio industry. Any institution, or art, or industry that allies itself with gambling will sooner or later fall into disrepute.

Let us applaud — and do all in our power to support — the Northern Baptist Convention's radio committee in its appeal to the industry to stop radio gambling and "to give more attention on Sunday nights to good music, creative educational features, variety programs which will help develop the basic institutions of American life, including that of religion; to ease its apparent frenzy over dollars, soap and cigarettes, sponsors and advertising agencies, and give America a little peace and quiet in attractive packages on Sunday night, such as concert hours slanted in the direction of those millions of families which will turn on their radio sets again if they can be assured that the investment of time will pay good dividends."

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The committee also urges that commercial sponsors be encouraged to support such programs on Sunday night as "The Greatest Story Ever Told," "making Sunday night a great enriching experience."

The Homemaker's Corner

Mrs. Harry A. Burnham

Getting Mental Background

In the book "Give Yourself Background" by F. Fraser Bond, (McGraw-Hill Book Co. New York and London) are given a few suggestions for keeping one's self from getting into a mental rut. Among them are: "One day a week read a newspaper you do not ordinarily see. — Read a different magazine every month."

I wonder how many people who are not farmers see the rural papers and magazines. Many of them contain good mental diet for city dwellers.

When we want a good essay it is natural to turn to the *Atlantic Monthly*, or *Harpers*, or *The Christian Science Monitor*. It seldom occurs to us to look into the pages of the *American Agriculturist* for some of the finest essays in print. When my copy comes I always look eagerly to see if there is anything by Romeyn Berry. His Christmas essay last week was built on the theme that Christmas began in a barn. It brings the glory of barns and barn chores to the attention of everyone who has ever known a barn, and who hasn't? That essay will go in my essay scrap book along with his "Odd Jobs," "Dirt Roads to Adventure," "Going Fishing with Grandfather," and one that I shall never forget, but which I have saved so carefully that I cannot find it, all about the legacy his grandmother left — some hollyhock seeds.

Read *The American Agriculturist* for the good of your soul, and, in it, Eastman's Chestnuts, for good of the corners of your mouth.

When you want suggestions for different phases of church work it is natural to turn to the many church periodicals. For a change try *The Rural New Yorker*, and read the column "From the Finger Lakes," or letters from a rural parson, or hints on reviving a rural church. They are right down to earth suggestions for practicing everyday religion.

Or try *The New England Homestead*, with its "Wayside Meditations" by Harold Mayo, or its "Salvaging of Our Country Churches," by the Rev. Philip Jerome Cleveland.

In most cases these periodicals will cost you less than one dollar a year. There will be much in them about poultry raising or other farm subjects, which you may want to skip, although it won't hurt a bit to know something about what goes on back on the farm, but you will get more than a dollars worth of inspiration in every issue.

No, they don't pay me a cent to advertise for them. I just like them!

House Committee Denies Investigating

Oskaloosa, Ia. (RNS) — Copies of a denial from the House Un-American Activities Committee that it had ever investigated the Methodist Federation for Social Action were distributed to delegates at the federation's annual meeting here.

The House Committee denial, addressed to B. W. Kearney, upstate New York congressman, on official stationery, was dated Nov. 29, 1948, a week after the committee's report on Communism and religion had characterized the federation as a "tool of the Communist Party."

In introducing the facsimile copies of the denial at the meeting here, Dr. Corliss P. Hargraves of Nashville, Tenn., said "the unreliability and inaccuracy of the Un-American Activities Committee is attested in this report."

The committee's report to Congressman Kearney said "there is very little information in file concerning the activities" of the federation.

Denounce Federation Report

Scarsdale, N. Y. (RNS) — An attack on the Roman Catholic Church and the House Committee on Un-American Activities made recently in a report of the Methodist Federation for Social Action was denounced here by two Protestant Episcopal clergymen.

They were the Rev. James Harry Price and the Rev. William C. Kernan, rector and assistant, respectively, at the Church of St. James-the-Less. Father Kernan is also executive director of the Institute for American Democracy, Inc., New York. Their joint statement said the federation report was intended to discredit the House Committee and "to divide one religion from another."

The federation's report, prepared by its commission for propaganda analysis, charged that the House group and the Catholic Church "have been especially active" in spreading propaganda aimed at breaking down separation of church and state.

The two clergymen said that while most members of the Methodist Federation are not Communists, the group itself "promotes the propaganda line of the Communist Party." They further accused the federation of being "in agreement with the efforts of Communists to divide and weaken America by inciting suspicion and distrust between Catholics and Protestants."

They also cited the record of the federation to show that, in many instances, it "parallels that of the Communist Party." The federation was recently singled out by the House Committee on Un-American Activities as being "among the more conspicuous fronts for Communist activity."

"It cannot be stressed too strongly," the clergymen's statement continued, "that the Methodist Federation for Social Action is not in any way an official body of The Methodist Church. As a matter of fact, the Quadrennial General Conference of The Methodist Church held in Boston, April 28-May 8, 1948, refused to endorse the Methodist Federation for Social Action.

"The Methodist Church thus made a great contribution to the unity of all Americans — so essential to our national strength — which the Methodist Federation for Social Action has sought to destroy by setting Protestants against Catholics in its attack on the House Un-American Activities Committee."

According to the Episcopal clergymen, Professor Clyde R. Miller, chairman of the federation's commission for propaganda analysis, and the Rev. Jack R. McMichael, executive secretary of the federation, "have long records of association with Communist front organizations, some of which have been declared to be subversive by the United States Department of Justice."

"From these considerations," the two ministers said, "we cannot but conclude that the statement of the Methodist Federation for Social Action is designed solely to discredit a duly constituted committee of Congress and to divide one religion from another; to malign the good works of those who seek to preserve democracy in this great nation where freedom of religion and of worship is a recognized principle — wholly opposed to the atheistic materialism espoused by Communism."

Women Ask Anti-Klan Law

Methodist women numbering 1,500,000 in some 30,000 groups across the United States are urged to press Congress and county and state governments for legislation to check the Ku Klux Klan, and also action to abolish the House Committee on Un-American Activities, in a communication sent to 500 women church leaders by Miss Thelma Stevens, secretary of the Department of Christian Social Relations of the Woman's Society of Christian Service of The Methodist Church. The women executives in 100 conference societies are urged to have hundreds of thousands of women, as well as local societies, visit or write their congressmen, their state legislators, and other government officers on these questions.

Specifically Miss Stevens and her department ask legislation "prohibiting the appearance on public highways, grounds or buildings, of persons from organizations such as the Ku Klux Klan, using disguises to conceal their identity; and against the desecration of the cross as it is being used by the Klan to intimidate and spread terror." recommend, too, "the outright abolitio the House Committee on Un-America tivities "for the publishing of false about individuals who have never be terviewed, and who have never had tunity to refute allegations."

The department asked Methodist w to urge President Truman to create manent committee on civil rights; and lation to "establish a fair code of pr for Congressional investigating comm and a "clearly defined scope for th quiries."

Ecumenical Service In Ron

Rome (RNS) — An ecumenical denominational) service, first of its ki Rome, was held in the high vaulted ican Episcopal church.

Churches represented at the service the Church of England, the Protestant copal Church (American), the Evan Church in Germany, the Baptist Churc Italian Methodist Church; the Presby Church of Scotland, the Reformed C of Hungary, and the Waldensian C Also attending were representatives Salvation Army.

Greek Orthodox churchmen had asked to the service, but declined.

Expressing gratification that such a could be held, the Rev. H. L. Duggins, of the American Episcopal church, pl that his church would always participa tively in organizing similar future ever

The Rev. Emanuele Sbaffi, superinte of the Italian Methodist Church, decla a sermon that the service was "one blessed fruits of Amsterdam." His ref was to the World Council of Churches Assembly at Amsterdam last summer.

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We did not ask for associate contributions to aid ZIONS HERALD this year. Our readers have stood by in noble fashion in past years whenever we have asked for contributions; but we do ask you to help increase our circulation. If each reader will find one new reader, then our circulation will be doubled. It is that simple! Will you help spread the tidings of ZION?

Sincerely yours,

THE BOSTON WESLEYAN ASSOCIATION, PUBLISHERS

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